A U M

Time drinketh up the essence of every great and noble action, which ought to be performed, and is delayed in the execution.—HITOPADESA.

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TOLERANCE

THEOSOPHISTS of every degree of interest and enlightenment accept without question the great ideas of Brotherhood, of charity and tolerance.

Aye, there's the rub—we accept these ideas *without question,* whereas our Spiritual education must begin of necessity with rigorous self-examination—not of our conduct, but of the ideas on which our conduct is based. What ideas are more fundamental than those which govern our relations with our fellows, with the visible and invisible Nature which envelops us, and of which we are integral and inseparable Units?

All men without exception have their own ideas on these great subjects. Are those ideas complete, inclusive, unvarying—or are they qualified, held with reservations, therefore variable?

The moment the thoughts are turned inward on this great question of Brotherhood, an immediate conjunction of *Buddhi* and *Manas,* of the Higher and the Lower principles, comes about. It is still the same man, but he is no longer a house divided against itself. The conjunction does not occur by any miracle, nor can it be brought about by any outside force or influence. It is purely an act of the Will—of the Spiritual will.

Brotherhood, from this point of view, is *universal:* from any other point of view soever, brotherhood becomes a misnomer, a shadow, and involves an immediate descent to a lower plane of perception, the plane of Duality, of "the great paradox," of "the pairs of opposites."

What does this *mean?* It means our failure to exercise the

Spiritual will: in consequence, our universe is divided by the horizon we have ourselves imposed. It consists of those who are for us and those who are against us—of those who are for or against *us!* This is the "heresy of separateness," the personal point of view *versus* the impersonal, and is the common estate of all men; a state from which each individual Man must extricate himself, if he is to be extricated at all.

Brotherhood, then, for each individual, is fundamentally a point of view, a plane of perception, an attitude of mind, which he can assume or set aside *at will.* To see this, to rise to this, to struggle to maintain this attitude of mind, to return to it as soon as may be when we have fallen from it—this is *Chelaship,* according to H. P. Blavatsky and *her* Masters.

There is no such thing as Christian brotherhood, or Buddhist brotherhood, or Theosophical brotherhood: there is Brotherhood —or its shadow, an association of men with partial, and therefore separative aims, purposes, and objects. Any and all Religions necessarily represent mere sectarianism, because they rest upon divisions, not upon unity. Equally of necessity each religion is a breeder of sects—of divisions within its own segmentation.

This is not a religious universe, any more than it is a scientific universe. It is a universe of Law. That Law has been variously stated, but in essence it means that each being acts according to his own acquired nature, and in no other way—until *he* learns better. Progress, then, is not through opinion, belief, force, or influence of any kind exercised from without, but solely through education. And again, all education is self-education. All associations are but *means* of education. If the Will is lacking, no association can benefit the individual in a moral or spiritual sense.

No association of men ever had nobler, grander, more inclusive, and therefore more educative possibilities for its members than the Parent Theosophical society. Were those opportunities availed of, while the Fellows had the priceless opportunity of direct contact with the Teacher and her Teachings? After thirteen years of this association, she pronounced the Society a "dead failure" and a "sham"—so far as devotion to its professed Objects was concerned. Was her judgment "unbrotherly?"

Nothing can be unbrotherly as fact which is true, however unpalatable that truth may be. Was she unbrotherly in a moral or spiritual sense because she recognized the fact, and declared it unmistakably to the very ones responsible for it? *They* thought

so—and acted accordingly. They held it against her for telling them disagreeable facts. Did she hold it against them for *their* failure? Did *she* stop working, or leave the straight and narrow Path because of what others said and did?

There is a great lesson in the meaning of Universal brotherhood here—a lesson for Theosophists to-day to study and apply to the existing ferment among the numerous theosophical societies. All long for "brotherhood"—without giving up their sectarian affiliations. Is this a renaissance of the Brotherhood of H.P.B., or a recrudescence of the "brotherhood" that split the Parent society into sectarian fragments?

It is an opportunity for Theosophists either to rush headlong into a new "land of 'Promise' "—and *promises*—or to *question* our several interpretations of Universal Brotherhood.

Loyalty

Look out for criticisms and suspicions of one another; there will be ample occasion for their exercise — or seem to be. Then we have to recognize that each sincere student is trying, and that each has his own way by which he comes. Our way is essentially our way, and his is his, and equally right and important. We need only Loyalty — loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all. So shall we be united in one thought, one will, one feeling.

This does not mean indiscriminate acceptance of everything and everyone. The attitude of "namby-pambyism" is but a pseudo-tolerance. Carried to its legitimate conclusion this false idea of "brotherhood" would signify that sin, sorrow, suffering, error — all religions and all philosophies — are all right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any differently, and that all are steps of learning.

Our duty is clear. We will "feed the hungry" with nourishing food, and in so doing follow Law precept and precedent — thus reverencing our great and illustrious Predecessors and continuing the work They so well began and left in our care.—*Robert Crosbie.*

CONCERNING PROOF

THE demand of the scientist that occultism furnish proof of a metaphysical and spiritual Kosmos puts the occultist in a peculiar position. The proof demanded is in the name of the five physical senses—the only avenues leading to scientific understanding; and since the demand concerns the existence of non-physical (though not non-material) universes and beings, the occultist instantly recognizes the utter futility of trying to satisfy the materialistic conception of proof. Should he reply that, in the very nature of things, physical senses cannot contact the metaphysical and that such contact can only be had through the development and use of certain inner senses—the profane scientist considers that the occultist has but begged the question, and departs more than ever convinced that occultism is superstition.

The scientist has first to learn the proper method of approach to the door of the Hall of Wisdom, for that method of approach never lies in making demands. The initial steps to spiritual knowledge are negative ones and consist of refraining from certain types of thinking, speaking and action. The seeker must first unlearn much if not all of what he heretofore regarded as knowledge. This is not easy to do. In fact, the pain is so great that most aspirants stop right here and go no further. The preliminary step involves the tearing of one's self away from those moorings which have held him fast for untold ages—moorings of a personal, family, racial, social, political and economic character. No wonder that some of the most brilliant intellects of all times have turned their backs on occultism, hugging closer than ever their ingrained religious, social and scientific prejudices. They would not qualify—the price demanded being ever too great for them. No one can expect to have occult knowledge and remain undisturbed. It is bound to stir up one's life to the very depths. Hence the earnest seeker for hidden Wisdom must perforce become a "disciple." The cold search for knowledge is not the end of occultism; and this is the first lesson the seeker learns.

Occult knowledge begins and ends in Motive. *Why* does one wish to know? True knowledge is Power and power is dangerous in the hands of the irresponsible. Can we not, therefore, see that he who dictates terms and makes demands can never know, no matter how justified he may consider his terms and demands to be? The Adept custodians of true knowledge and the Masters of Life

consider that it is unsafe to entrust anyone with their secret learning in whom may still lurk even the *possibility* of selfishness. All purely personal desires and ambitions must be killed out beyond the possibility of reanimation.

Of course, what has just been stated is meant for scientists who demand direct and first-hand proof of the Theosophic teachings concerning Nature and Man. But for those whose intuitions have not been crowded out by over-indulgence in mere sense-knowledge, Theosophy establishes a number of Fundamental Propositions whose validity is absolutely Universal.

The first of these propositions is that the Universe, both visible and invisible, is a boundless Ocean of Life and that all Space is filled with endless hierarchies of living beings of every degree and grade of intelligence, from the highest on the Spiritual pole of Life — the Masters of Wisdom — to the elemental beings which make up the Matter-pole of that same Life. The gradation from the Highest to the lowest and from the lowest to the Highest is continuous — the Whole making up the endless chain of Being and Becoming. Science divides Nature into animate and inanimate kingdoms, the mineral kingdom, the lowest known to science, being classed as inanimate. The fallacy of this view is apparent when one considers how everything that is "dead" passes into life, and vice versa. That there is a perpetual circulation going on through all the Kingdoms of Nature, science itself does not deny. But on what conceivable hypothesis, theory or speculation can it explain how death can generate life or life give birth to death! We have to posit miracle to explain that. Miracle throws our all-denying scientist into the lap of our all-believing theologian. The savant protests against our conclusion and at once proceeds to spin a new theory, hoping by words to avoid the unwelcome classification with the champions of an Almighty God. If theories, speculations and hypotheses form the unknowable background of science, why not posit an hypothesis which at least explains all the facts, without doing violence to logic and reason? The assumption that All is Life is a real "working hypothesis;" the Theosophist can assure his brother scientist that he will never have occasion to substitute any other hypothesis in its place. He can assure him further that in time he will no longer regard the Unity and Universality of Life as hypothetical but as self-evident TRUTH.

There is implicit in the proposition that All is Life, the existence of a being at *every point of space;* space including not only ordinary

physical space, but six other layers or planes, which are not within the ken either of the bare phyiscal senses or the tools invented to assist these senses — tools such as the microscope, the telescope and the spectroscope. While our scientists, with the possible exception of Einstein, are now inclined to acknowledge a far greater range of life in physical, concrete space, they balk at the mere thought of the existence of *Subjective* Space. Yet the Space they deal in constitutes the mere shell of Kosmos. Regarding other worlds and beings, the *Secret Doctrine* has the following to say, Vol. I, p. 605:

> . . . when "*other* worlds" are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying. . . .

Only Adepts and some seers by their *spiritual* sight and through *individual effort* are able to discern and to ascend to these metaphysical and spiritual worlds, and no scientist can get first-hand proof in any other way. If the materialistic scientist doubts that outside of this earth the physical universe of astronomy is minus living beings, how can he be expected to accept the existence of physically disembodied beings in the depths of abstract space? Yet,

through thought, through will, through feeling and through imagination Man contacts these planes all the time. Such is the obdurate blindness of the Age, that the most sacred faculties and powers in Man are regarded as the products of matter, or airy nothings which are doomed to disappear with the death of the form.

In considering Theosophy's Second Fundamental Proposition — the Universality and Periodicity of Law — the same difficulty, as with the proposition of the universality and continuity of Life, confronts the scientist. The materialist is willing to concede the truth of our second fundamental as far as the physical Kosmos — the outermost layer of space; but as the five outward senses cannot follow the working of Law beyond and within the physical, our men of learning go no further. This attitude of mistrust of the reality of the *inner* nature and its promptings, confronts the scientist with the same alternative previously noted in connection with the First Fundamental — the alternative of miracle, of chance, or chaos. From the inevitable conclusion of this attitude of negation our scientist shrinks, as it is he, in especial, who prides himself on being the champion, *par excellence* of law and uniformity in Nature. He meets the inevitable conclusion in characteristic fashion by evolving new theories from his ever fertile brain, by strained explanations of Life's mysteries. Why not accept as a "working hypothesis", on the ground of its inherent reasonableness, the reign of law in all things and in every circumstance? If law reigns in the objective sphere we ordinarily contact, why not also in the preternatural and subjective spheres — spheres with which we are even more truly in touch than with the gross physical plane? We are already in contact with these subjective spheres through our inner faculties and powers — partially recognised by the psychologist as powers and faculties of mind — fully recognised and understood by the Occultist as the faculties and powers of the Immortal Soul and Spirit. The Western Psychologist has barely begun to exploit those avenues leading to the inner worlds, because of great reliance placed by Western learning upon the reality of *external* Nature.

Man, occultism teaches, is the epitome of the Universe. He has faculties and powers through which he can know and experience the Whole of Nature, from the most sublime and spiritual to the most illusive and gross aspects of the One Life. MAN is the key to Nature's secrets. Yet, such are the lethal effects of materialism, that in every summary of the ultimates of Kosmos — the materialist omits SELF. This is the blind spot in the scientific vision;

and until it is recognised, the gulf between the occult and profane sciences will remain absolutely impassable.

Not alone Man, teaches Theosophy, but every atom, every monad, every speck in space is a more or less complete copy of "the vast, inclusive original." Man, however, not only reflects the Whole passively, as do the kingdoms below him; but, in addition, he possesses the power of *realizing* that Whole *actively*. This brings us to the third of Theosophy's Fundamentals. MAN is the impelling Power in Kosmos, Its Will — in the highest spiritual sense, of course. Being Self-conscious, that Will is now Self-directive, the rate of Kosmos following Man's lead. We can thus see what a tremendous responsibility is Man's, for unless that Will is guided by impersonal and universal considerations, it can be turned into an engine of destruction. It is so turned when Man uses his will for personal and selfish ends. In the latter sense, Man may be said to be the author of all the evil in Kosmos. The mundane scientist knowing nothing about this, craves for power over nature, and is annoyed at the reticence of the occultist; even takes this reticence as a sign that the occultist is trying to evade the real issues involved by assuming an air of mystery. The fact is that only to disciples — those who have resolved to live for the SELF of ALL — are entrusted the secrets of Nature. How hopeless it is, then, to convince the proof-loving materialist of the range and depth of the occult philosophy, so long as he remains *as he is*. So far as evolution is concerned, the materialist is content with the Darwinian concept. An understanding of the psychic, intellectual and predominating spiritual impulses behind and within all changes of form requires the exercise of the inner vision, and this our scientists deride and scorn. They continue vainly searching for missing links. Logic ought to tell them that if the universe has gaps in it and such a thing as a void is possible, then it follows that there *must* be missing links, and they might just as well give up their search. One error begets another. Posit the Universality and Continuity of Life and Law and how can there be missing links? Man's salvation from the confusion of life lies in Universal Concepts and Universal Relationships. His thinking and his living will then become the dual aspects of the ONE Supreme Spirit — which is HIMSELF.

The scientist boasts of the *modernity* of his knowledge. To him the latest is the best and the furthest advanced. For him the beginning of the era of worthwhile learning and investigation traces

back a bare few centuries, at best. The occult scientist traces his doctrines to an immemorial Past with *no missing links*. This is beautifully expressed in the first item of the "Summing Up" of the *Secret Doctrine* (Vol. I, p. 272-3):

> The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: e.g., even in the exotericism of the purânas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives in *learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

A Word on Karma

It is hard for those who think in other ways to have to exist in a world and at a time when the generally worshipped god is so hard, unfeeling and merciless in his requirements. Yet such is our Karma, and the Karma of the race we desire to help. We cannot help without sharing the Karma and in sharing we have to do it in all ways. These things are part of our trials.—R. C.

OBSTACLES

WE do not encompass the six glorious virtues all at once, nor one at a time, but make progress in all of them. Obstacles will arise in the circumstances of every day life and in our relations to each other.

I have found it helpful to go back to the time when full confidence abounded, if obstacles pressed hard and insistently. It often appears to us that obstacles that meet us need not be; that they have no relation to the great task that we have set before ourselves; yet due consideration of what we have learned must show that nothing can possibly occur that is out of that relation. We often say to ourselves, "If this thing were only different, or proceeded or occurred in this other way, it would be better," failing to perceive, that *if* it were different, it *would* be different. The key to conduct, then, seems to be—taking things as they come, and dealing with them singly from day to day. We find this hard, yet the "hardness" will continue in degree as *we* become "confirmed," until all is easy. The harder the effort, the greater the strength acquired.

I used to look calmly and dispassionately at the very worst picture I could conjure up as happening to myself, and found it helpful in getting rid of "fear of consequences." I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts leaving myself *alone,* dishonored, stripped of everything. Those very things have happened to me, but I knew them, had outlived them, and went on undismayed. Had I not done it I would not be where I am today.

Look back at the chain of circumstances since we first met, and realize more fully that there is "a Destiny that shapes our ends, rough hew them as we may." Can we question Master's hand in everything done in his name? The circumstances may not smile at us, but it is not their favor that is sought. We ought to *know* by this time that seeming evil is very often—we might say always —turned to good. For it is "that Great Initiate of All, Who keeps this whole Movement in being."

It has often been said that "when the materials are ready, the Architect will appear." So our work must be to get the material ready, and that means that we have to get rid of the purely personal bias by making Theosophy a living power in our lives.

We so desire personal assurance that all will be well with the

personal self that we distrust ourselves and all others, if we do not get it; and all the time we know that we should rely upon the law that works for righteousness. So long as we are working for some reward, are inclined to be despondent or impatient, we will be placing obstacles in our own way. What, then, is needed is a greater faith and confidence, a stronger courage.

We did not start out expecting a "train de luxe" to heaven. We knew it was to be a fight every step of the way; and not only do we have to fight but to meet and surmount all the obstacles that the enemy—this civilization—places in our way. But in view of the great prize—the uplift of humanity—these obstacles offer opportunity to get into fighting trim, and as such should be welcomed rather than decried or denied. Everybody on the Path goes through similar obstacles; by having them and overcoming them, you become teachers with knowledge of how to help. If you had no obstacles you would not know how. Thank Karma for "obstacles."

We know all these things, yet we have to say them over and over again to ourselves and to each other for mutual encouragement. And it is right that it should be so. For our army is an army by reason of mutual support. Think what OUR ARMY is, and despair—if you can.

The greater the obstacle the greater the effort, so we will see to it that the good work goes on with charity toward all and with malice toward none, and with all our power as the cycle permits.

—ROBERT CROSBIE.

SELF AND PROGRESS

The *Om* is the omnipresent spirit which is also in the body. Its powers are Preservation, Creation and Destruction — the basis and the means of progress. Re-creation, on an advanced basis, follows destruction until such perfection as is possible in any given age is reached, which, in turn, forms the basis for further creation. Progression is eternal, yet the Self is one and changes not. One might say, as a conception, that It realizes Itself through its creations. The higher the creation, the higher the realization. The realization may be individual, but that which realizes is the Self. It cannot be fully understood, yet the mind gets glimpses now and then which no word or idea can convey.—R. C.

SCIENCE AND THE SECRET DOCTRINE

XXV

> . . . the Occultists themselves are ready to concede *partial* correctness to the Darwinian hypothesis, in later details, bye-laws of Evolution, and after the midway point of the Fourth Race . . . But what the Occultists have never admitted, nor will they ever admit it, is that man was *an ape in this or any other Round;* or that he ever could be one, however much he may have been "ape-like." (*Secret Doctrine,* 1888, I, 187).

THE Theosophist repels the appellation "ape-scion" with quite as much vigor as, if with less acerbity than the religious "fundamentalist," but the basis of his attitude is wholly different. The "fundamentalist" is reared to believe in a sort of degradation and uncleanness as applied to the "lower orders;" and feels his sensitive skin tarred at the hint of descent from them. But, convinced that every particle of life within him —yea, to the most spiritual principles—has pursued its slow winding path upward through *all* forms; and knowing moreover that the world is full of men exhibiting traits more despicable than those of any animal, the Theosophist would be the last to feel resentment at the imputation of kinship. The more so, as the unclean facts lying behind the likeness of ape to man, and involving the descent of the *former* from *himself,* are more bitter to human pride than any Darwinist theory.

> These "Men" of the Third Race—the ancestors of the Atlanteans—were just such ape-like, intellectually senseless giants as were those beings, who, during the Third Round, represented Humanity. Morally irresponsible, it was these third Race "men" who, through promiscuous connection with animal species lower than themselves, created that missing link which became ages later (in the tertiary period only) the remote ancestor of the real ape as we find it now in the pithecoid family. And if this is found clashing with that other statement which shows the animal later than man, then the reader is asked to bear in mind that the *placental mammal* only is meant. In those days there were animals of which zoology does not even dream in our own; *and the modes of reproduction were not identical* with the notions which modern physiology has upon the subject. (*S.D.* I, 190).

Orthodox evolutionism involves the conception of man as a chance-born being, the helpless prey and play of cosmic forces, and whose only true rôle in the universe is the snatching of such joys of the moment as may come to hand. The degradation lies in this misconception which *truly* is an insult to the Real. But *any*

spiritual truth necessarily colors the material aspect of things in a manner which must sooner or later be seen. Science, outgrowing anticlerical reaction, which more than anything else gave life to the crasser evolutionary ideas, has begun to *see* within the last three or four years, driven to vision by the implacability of its own discoveries, manifested both in the inner realm of embryology and genetics, and in the outer of paleontology, geology, and anatomy.

Dr. E. C. Jeffrey[1] believes that speculation should be stopped on the problems of evolution and the origin of species; the real problem being that of the origin of mutability in modern types. Upon this Mendelian laws throw no light. To which we add that mutability can only arise as an exception to, or contradiction of Mendelism.

Dr. Ales Hrdlicka, an evolutionist orthodox to the point of fanaticism,[2] remarks that organic evolution is admitted but not explained. No one knows what has caused the development of organic forms from the inorganic, and the causes and meaning of the whole systematic building up are elusive. The word "evolution" meaning with him, as in Theosophy, an unfolding, he considers that all potentialities of organic evolution are fixed in the most ancestral cell-units; nay, in the predecessors of the earliest cells. The cell itself is an accomplishment of organic evolution, not the beginning of it. Dr. Hrdlicka thus unconsciously wrecks the scientific barrier between the organic and inorganic, and pauses before the silent fane of the temple of "Dhyan-Chohanic wisdom diffused through all matter."

Dr. Knight Dunlap of Johns Hopkins,[3] definitely sets a foot therein. The effort to demonstrate the "transmission of acquired characters" based upon the analogy of cause and effect, and looking to the control of heredity, he regards as "sympathetic magic drawn upon to fill an embarrassing logical gap in biological theory." If, he says, "transmission" is not through channels which can be accounted for in terms of chemistry and physical chemistry, *then there are forces or entities at work which do not operate in the physical realm.* (Italics ours).

In some ways, Dr. Geo. J. Dudycha of Ripon College,[4] goes even further than his confreres. All theories of organic evolution, he says, have assumed a common origin, hence a common descent,

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[1] *Science,* Mar. 21, 1930.
[2] *Science,* Feb. 28, 1930.
[3] *Science,* Dec. 13, 1929.
[4] *Scientific Monthly,* October, 1929.

and a genetic relationship between the species which have descended, and attempt to make the facts fit the theories. Actually, while the fact of evolution is accepted, neither the cause, manner, nor meaning of it is known, the causes of evolution being as mysterious as the law is certain. Science, he thinks, is at the end of biological philosophies; the problem is metaphysical and must be approached anew.

Writing in the *Scientific Monthly*[5] Dr. Austin H. Clark calls attention to the basic fallacy of neglecting psychological characteristics in favor of the purely anatomical. A mental mechanism, different in each species, controls the bodily mechanism. Man is mentally more similar to the insects, birds, and rodents, than to the apes. Apes are born with a "sub-adult" mentality, contrary to man. Paleontologically, a specialized creature either becomes more highly specialized or dies out. Thus if man were an ape-descendent he would be arboreal. He was never a monkey, but derived from the same general stock: "What that was, we do not know."

The *Secret Doctrine* teaches that it was *man himself;* and Science begins to suspect it in more than one quarter. To demonstrate this requires primarily evidence of the antiquity of man extending beyond that of the ape, and of the *true* chain of descent. Both are in process of emergence. The old "missing link" theory stands in the way; but Gerrit S. Miller, Jr., of the Smithsonian, remarks that the "missing links" are still missing, and that the evidences are so fragmentary that they are capable of being interpreted either as links or as something else.[6]

> . . . the "missing link," such as to prove the existing theory undeniably, will never be found by palaeontologists. (*S.D.* II, 260).

Nor will the much-touted "Sinanthropos" or Peiping Man, which some hail as the long-sought, and which Roy Chapman Andrews believes will establish Central Asia as the origin of man, fare better.[7] For such abortive specimens of mankind—akin to the "Pithecanthropus" and the Neanderthal man—are degraded offshoots of the true man-stock. According to Dr. D. S. Davidson,[8] the Australian tribes have many physical traits similar to the

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[5]September, 1929.

[6]*Washington Evening Star,* Nov. 19, 1929; N. Y. *Sun,* Nov. 20, 1929; N. Y. *Evening Post,* Nov. 20, 1929.

[7]N. Y. *Telegram,* Jan. 29, 1930; *Living Age,* Oct. 15, 1929.

[8]*Science,* Dec. 20, 1929.

Neanderthal. But, remarks Dr. Davidson, a puzzle which they present to anthropologists is the coexistence of a complex social system with primitive economic standards. This is no puzzle to Theosophists:

> Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendents in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.
>
> The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy,* and the brown down on the skin of boys of five or six years of age assumes a *furry appearance.* They are, however, degraded *men*—not the closest approximation to the *"pithecoid man,"* as Haeckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (*S.D.* II, 195-6).

But at any rate, the Sinanthropos establishes in Mr. Andrews' mind the origin of man's ancestry, in the Miocene, 19,000,000 years ago. (An overestimate of Miocene time).

Dr. Ernest Huber of Johns Hopkins[9] says that the relative facial development of apes and man helps to fix the date of separation, and "adds to man's potential dignity by widening the gulf between them."

Count Byron de Prorok[10] claims to have brought from Africa proof that man existed 25,000,000 years ago.

Harold J. Cook of the Colorado Museum has offered to present evidence, in the form of tools, that man was contemporary with the three-toed horse.[11]

The New York Botanical Gardens[12] awaken somewhat to the significance of the seedless nature of all bananas, unable to understand how such could have been developed by "savage people during the infancy of the human race."

Dr. Wm. Alanson Byron, director of the Los Angeles Museum, is of the opinion that man may have coexisted with the sloth and cave bear in America not less than 250,000 years ago, as the result of discoveries in a New Mexican cave.

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[9] *Washington Star,* May 22, 1930.
[10] *Universal Service,* Dec. 28, 1929.
[11] *L. A. Times,* Dec. 31, 1929.
[12] Press of Feb. 16, 1929.

Prof. Elliot Smith remarks[13] that the discovery of three contrasting types of man at the beginning of the Pleistocene Period suggests that their common human ancestor must have lived before then, and that a variety of human types must have been roaming about when Java, Sussex, and China were in process of formation.

An article by M. R. Harrington in *Science,* June 6, 1930, claims that evidence has collected undeniably establishing the association of man and the giant sloth; the latter usually attributed to the Pleistocene Age. Whereupon enters one of the obstacles sure to be encountered in the too-smooth-running path of Theosophico-scientific confirmation. The question arises, says Mr. Harrington, as to whether man is that old, or whether Pleistocene animals and conditions persisted down to rather recent times. As future discoveries eventuate we may look for a stubborn fight all along this last trench of evolutionary materialism.

Probably the most important of recent signs of the changing tide of evolutionary thought has been the *volte-face* of Dr. Henry Fairfield Osborn, one of the foremost American authorities, which has set into a boil the whole evolutionary world. But this, involving as it does the detailed history of the long-delayed vindication of one of the definitely dated prophecies of the *Secret Doctrine,* deserves special treatment.

THEN — AND NOW

There was a time when the acquirement of Divine Wisdom *(Sapientia)* required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled *"Adeptus"* by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market-place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will *a materialist* wrench from nature any secret on a higher plane — and you will be laughed to scorn.—*H.P.B.*

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[13] *Manchester Guardian Weekly,* Sept. 20, 1929.

FRATERNITY OF EAST AND WEST*

THERE is a growing interest in the Orient which shows itself everywhere—in political circles and art soirees; among literary critics and philosophic students. The archeological finds of Mohenjo-Daro and Harappa in India, as also of the city of Ur of the Chaldees, have already changed historical values, and are beginning to give to the Orient a new and different place in the scheme of things. Theosophists are naturally interested in this revival, for they have not only affection but reverence for the great world of Asia.

In every part of that ancient continent significant events are taking place. Human emotion and human thought are moulding afresh the destiny of races with an amazingly accelerated speed, but these races of the old world are vastly different from those of the new. Some in the occident are apt to look upon the East as effete, or in a state of degradation—a false view, of course, and what is more, fraught with danger in many directions. There are aspects of the East, which not only look, but are, objectionable. An *universal* basis for observation and judgment is called for: The East needs to look at the West not from its peculiar angle of vision, but to learn to value it as a part of the universal whole. And men of the West should do likewise. So, while highly objectionable features exist in the modern East, we need not forget that a similar degradation exists also in the Western world. To help in any way the cause of human brotherhood requires not only sympathy but understanding. And so, while from Tokyo to Angora, nationalities are seething, politically speaking, the principles, so admirably enunciated by H. P. Blavatsky should be borne in mind:

> "To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles.* Make men feel and recognize in their inmost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy based on human, social or political, selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old."

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*Prior to resuming the "Ancient Landmarks" series (the last number of which appeared in Vol. XVII, November, 1928) with a study of the teachings of Ancient India, we publish a series of short articles dealing in large part with the India of to-day.
—EDS.

The forces which unite peoples are spiritual; those which cause conflict spring from selfishness. True culture is a uniting power. Culture creates family and civic and national bonds. The different strata of society form themselves naturally, culture being the cause of such formations. The mark of culture is seen in that strength with which man has overcome his own animal instincts, his own savagery. The culture of any nation flowers on the tree of purity and peace; the roots are in the hard soil of the past. The past is important. And the European past is intimately connected with the Orient. Jesus, whose religion Christendom is supposed to follow, was himself an Asiatic. Greeks who are regarded as the fathers of Western culture were but children of Asiatic thought. Pythagoras went to India; so did Apollonius; they influenced Socrates, Plato, Aristotle, and all those who came after. The Moors were our teachers, but their forbears were the pupils of still mightier and more Eastern Asiatics. As children of the modern West trace their pedigree to the *ancient* East, they will learn to evaluate their cultures in the light of their age-old inheritance.

Study of the ancient Orient does not mean study of the political changes and manoeuvres in modern China or Persia; but the culture of China which focussed and flowered in Lao-Tzu and Confucius, Chavang Tzu and Mencius; the culture of old Iran where Zarathushtra spake words of fire and the Sufis sang their mystic verse; above all, the culture of India where Krishna taught Arjuna how to fight the greatest of all wars, and where the wise Buddha preached for nearly half a century. Unlike Egypt and Chaldea and Greece, India still lives; unlike even Persia and China and Japan, India remains in large part unchanged, unaltered, in its fundamental spirituality. In her atmosphere today can be heard what at the dawn of Aryan civilization the Vedic Bards heard. Sankara's philosophy still attracts to life and ardour keen Hindu minds, although coloured by Western ideas.

India is many-sided; Asia is myriad-minded. Work towards the understanding of our brothers of that continent will give opportunity for them to understand us. Mutually understanding one another, though living lives widely dissimilar in external modes, both peoples—East and West—will grow in unison and harmony.

IDOLS OR IDEALS

"THE journey of thy mortal frame cannot be accomplished by inaction," says Krishna, the Great Teacher, in the ancient *Bhagavad-Gita*. The mortal frame of Man is too often confused with and mistaken for the Man himself — the Being who lives and thinks within the frame and survives that frame. Today Materialism in every form is rampant. Selfishness with its unnumbered brood of lesser evils is abroad in our homeland — wherever we may be. Such is the nature of Kali Yuga, the dark Age. Like a mad monarch, Confusion reigns. Here and there, struggling souls are roused to the point of Self-perception, the point at which comes the realization that the mad monarch must be dethroned and in his stead should be re-instated the rightful Sovereign — the Lord of Law or Harmony. The aroused soul is no longer satisfied with the theories of self-styled authorities — ordained or unordained, for their theories are like thistles of the wilderness, fit neither for food nor fuel. The ordained authorities of whatever stripe look upon the *bodily* actions as the means of salvation or damnation of the Man within, the Soul. The unordained authorities hold forth about mechanical or unconscious processes of matter that, without Law, yet in most orderly procedure, evolve the wonderfully complex *form* of Man. Clearly an explanation that fails to explain, and fails to even touch upon the question of great moment — *what* is Man? Theosophy teaches that evolution is a universal process, a lawful gradual perfective work of Nature, that everything in the manifested universe is an expression of some degree of perfection, and the masterpiece of evolution, the human tabernacle. Yet this "masterpiece of evolution" is but a garment of the Real Man within. His proper work is with, in and on it.

Composed of its constituent parts marvelously united and adjusted to one another in a single system, the frame of Man is a *living* creation, a differentiation and crystallization of consciousness, or Life. Motion, or action, is the essential characteristic of life, and there is no inaction anywhere — all is Life, on a journey, moving, spiral-like, according to the Law inherent in the whole, ever upward and onward. Everywhere is Life, the Law *of* Life, the "wheels" *in* Life. Every atom is a *life,* an infinitesimal universe with its orbit of revolution in its path of evolution. Inaction spells finality, whereas the way of all life is an "ever-becoming," a cease-

less tending toward a higher life. And so every composite form, mortal in itself because of temporary formation, is nonetheless an inseparable part of the one infinite evolving Life, immortal consciousness. The evolutionary journey of the human form, or frame, is the mysterious transformation whereby the encasement of the human Ego becomes a receptacle of the consecrated Elements, truly. No longer an *Upadhi,* a basis of action, but verily a *Vahan,* a vehicle of expression of the own nature.

What has all this to do with "Idols or Ideals?" Everything. "As a man thinketh, so is he." Mind is the plane of action. Do we act on a mortal or an immortal basis? That depends on whether we worship Idols, or aspire to Ideals, whether we make a fetish of some object of our desires and sense-perceptions, or whether we are striving to attain an ever-growing, unreachable Ideal. Every moment we are either fixed upon something with an ever-changing value, or we are gradually embodying Eternal, unchanging Principles. Physical actions are but the shadows of thoughts. Right action follows right thought "as the wheel follows the foot of him who draws the carriage." In a universe of Law it could not be otherwise. And evil action follows evil thought as surely as the night follows the day. The key to the great mystery of human evolution is the realization that the essential nature of one is identical with the essential nature of *all,* the realization of the supreme fact of Life — Universal Brotherhood.

The whole of Nature in its visible aspect is an object lesson if we will but avail ourselves of the magnificent opportunity and self-appointed task. The lowly snail, for instance — an expression of life upon a low rung of the endless ladder of perception — mirrors the condition in which a vast portion of mankind exists, in this era of so-called civilization. The snail, feeling its way in a world external to itself by means of its antennae withdraws into its shell upon sensing an unfamiliar object. It moves in this direction or that, without plan or purpose, avoiding all that is strange to its sense-perception. We, too, "feel" our way throughout many a lifetime, our consciousness centered in the non-essential things of the external world, our minds *closed* to any idea that tends or threatens to interfere with a comfortable, biased viewpoint. We move in any direction following the thing or person that gives promise of the greatest benefit to be derived for ourselves, with the least expenditure of effort or sacrifice. For the snail this is natural and normal. Life in the snail-form is obeying the evolutionary impulse that impels it forward on its journey, but life in the man-form no

longer acts under impulsion. On its rung of the ladder of perception it has reached a point of awareness of itself and of understanding of the struggles of co-travelers upon the journey, of *self*-consciousness, soul-perception. It must now move forward through self-effort, self-sacrifice, acting from within, *self*-moving. We know from experience and observation that only through our self-initiated efforts do we really go forward. Otherwise, we fall back. The ladder of perception is mounted at great cost, step by step. A fall is treacherous. We may slip back a step or two, or we may fall to the very bottom and have to begin the climb anew.

Before we can assume the full responsibilities of the man-stage of evolution, we must win our rightful heritage. We must seek answer to the question — *what* is Man? No longer "feeling" our way like the snail, going from effect to effect, we must *probe* our way along the path, *search out* the *cause* of every effect. At some time, in some life, we will constitute ourselves "disciples" and enter upon the "probationary" path in full consciousness. What is that but an extension of the attitude engendered by an open, questioning mind and a searching heart? The dread obstacles in this path which is unmanifest are anger, hatred, covetousness, pride, hypocrisy, and their kin whose name is legion — the progeny of Selfishness. The shining Light that guides unerringly is *altruism* — Brotherhood *in actu,* not simply in name. The Harmony *within* must be attained and the Confusion without will inevitably subside.

According to the dictionary an idol is "An image or object to which or through which worship is offered to a god. That on which the affections are passionately set. A source of error." It is derived from *eidolon,* "appear." In our own words, it is something external to the Real Man, an effect, limited and definable and of which he is aware through sense-perception. An "ideal" is said to be "That which is taken as a standard of excellence or an ultimate object of attainment; model; type. That which exists only in imagination." Its derivation is from *idein,* "see." In our own words, it is a Cause, temporarily-outlined, ever-growing, and which serves to bring out the highest excellence inherent in the heart of every Man. The perfect Idealist is the true Seer! But an extract from the Ocean of Theosophy will help us to appreciate the given definition. Speaking of Imagination, the author, W. Q. Judge, says in part:

> The Imagination is a most useful faculty with a dynamic force. The Imagination is the picture-making power of the human mind. In the ordinary average human person it has not

> enough training or force to be more than a sort of dream, but it may be trained. When trained it is the Constructor in the Human Workshop. . . . It is therefore the King faculty, inasmuch as the Will cannot do its work if the Imagination be at all weak or untrained.

The part played by Imagination in the process of human evolution cannot be over-estimated. Its true province is soul-perception.

A "fetish" is "an object worshipped among savages as the incarnation of a spirit." It is a derivative of *factitius,* "factitious." Like "idol," it is an appearance, something which is not the thing it purports to be. Can this mean that our making a fetish of the dollar, of physical perfection and material comforts puts us — as a people — in the savage-class? A "principle" is said to be "A source or cause from which a thing proceeds. That which is inherent in anything, determining its nature; essential character; essence. A general truth or proposition. A settled law or rule of action, especially of right action, consciously and resolutely adopted. A law of nature as illustrated in the mechanical powers." Its root-word is *principium,* a "beginning."

Idol and Ideal, Fetish and Principle, stand as far apart as the ends of the universe. Between them, at center, in the Heart of his Universe, stands the Real Man. He must choose between the two. From the choice made, his pathway goes up or down. He is the Maker of his own Destiny, the Builder of his own Tabernacle.

The Great Idealists, the True Seers, the Masters of Wisdom, are the Friends of mankind and They preserve from age to age the knowledge by which we may *know — what* is Man. Their priceless bestowment to the humanities of all time are found in the Three Fundamental Propositions of Theosophy — the Ideal Bases for thought and action, ever-living, divinely dynamic, self-proving. When our Imagination lays hold of them and when by the help of the spiritual Will they are ceaselessly applied, we *will* fulfill our natural Duty to ourselves and our Brother-men. Nothing but a knowledge of these fundamental principles of Life can eliminate from the race-mind the pernicious mental-idol of a personal, external, static God-man. With them engraved upon our minds made plastic, we will cast no one out of our hearts; we will do our whole Duty by every duty that presents itself to our head, heart or hand without finding fault, knowing it is our greatest opportunity for lifting ourselves higher on the ladder of perception; we will become practiced in the wholesome exercise of putting ourselves in the place of our fellow-man so that we may understand *his* viewpoint and appreciate *his* struggles instead of constantly trying to fit him

into our uncomfortable position. Thus with the practice of Brotherhood great heights are attained, the Eternal fitness of things perceived, and all that is false in things we meet along the endless path will stand out glaringly, self-condemned. We *need not* fall back. To "consciously and resolutely adopt" the Three Fundamental Principles marks a definite stage in the life-cycle. And when we can *see* the Ideal Plan on which Nature is patterning herself we will have become fitted to help Nature and work on with her, and Nature will regard us as one of her Creators and make obeisance. The journey of the mortal frame will be accomplished.

> "This is thy present wheel," said the Flame to the Spark. "Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vahan to the day 'Be with us', when thou shalt re-become myself and others, thyself and me." Then the Builders, having donned their first clothing, descend on radiant Earth and reign over Men — who are themselves.
>
> —*The Stanzas of Dzyan.*

Inner Feeling Significant

What we are to endeavor to understand . . . is how to renounce the fruit of our actions, which is what Krishna means when he tells us to perform actions as a renunciation. The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the inner feeling that accompanies the act. One may donate millions in alms, and yet not thereby benefit his real character in the least. It is very true that he will reap material rewards, perhaps in some other life, but those even will be of no benefit, since he will be still the same. And another may only give away kind words or small sums, because that is all he has to give, and be so much benefited by the feeling accompanying each act that his progress up the ascending arc toward union with spirit is rapid. We find in the Christian Testament Jesus of Nazareth enforcing this view in the parable of the widow's mite, which he regarded as of more value than all that had been given by others. He could not have referred to the intrinsic value of the coin given, nor to the act as thus measured, for that quantity was easily ascertained; he only looked to the inner feeling of the poor woman when she gave all that she had.—*W.Q.J.*

YOUTH-COMPANIONS' FORUM

The character of this department, devoted to Theosophy School, is being modelled to another form, as the above caption indicates. All Youth-Companions everywhere, whether members of Theosophy School or not, are invited to send in questions which they would like to have answered. All who would like to answer questions for publication in this department are also invited to write to the Editors for the list of questions provided for each month's issue. Both questions and answers will be handled by the young people of Theosophy School. Contributors are expected to have their papers in *on* or *before* the first of each month. It is preferred by the Editors that each question be treated quite fully, as, if space does not admit of all the answers being printed in one issue, they can be held until another. It may also be that more than one answer to the same question will be given. Neatly prepared manuscripts are expected, although neat handwriting is acceptable when typing is not possible. Thus, enlightening one another, may all Youth-Companions grow full of that "enjoyment and satisfaction" which comes from constantly speaking and thinking of Theosophy, and doing service in its name!

DO you mean to say that all the cells in our body will sometime be men? If that is so, then there must have been a time when we were little cells? Isn't that so?

All of the cells in our bodies are just *forms* or shapes that Life takes, and forms die. All of the flowers that we know and enjoy are always dying—the roses, the carnations, the violets—but there are always more flowers blooming, and while the individual rose or violet dies, the life in the plant kingdom continues. So, the cell will never be a man, for the cell is just a form that life takes, but the *life* in the cell form will some day reach man's high estate. *We* were never cells, but the life in us has been in every kingdom of the mineral, plant, and animal world until it reached the human kingdom. For that matter, right now, many of our cells constitute the mineral Part of us—many, the vegetable Part of us; though the animal Part of us is mostly in our "wants," and hates.

What will happen to us if after even a million lives we do not become Masters?

What does it matter, if you keep on trying? Only, the question is, Why do you want to become a Master? Is it that *you* want to reach some exalted state of salvation—and be proud of the fact that you have reached Mahatmaship? Masters are perfected beings who live to benefit *Mankind.* But we too can live and work for others; we can act for and as the Self of all creatures; so why

worry about when we shall be or not be Masters? Such thoughts are selfish and concern only our own personal development. When we think them, we are not thinking about our younger brothers. Regardless of our rank, and rank is only relative anyway, we can always help others who know less then we do. If there are beings as much higher than ourselves as perfected men whom we call Masters, then there must be beings as much lower in the scale. We could always help them, as well as all the life about us, which is in reality a part of ourselves. The *Voice of the Silence* says:

> If Sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.
>
> Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

What causes us to go to sleep, and how do we do it?

You couldn't keep going for twenty-four hours if you tried, studying and going to school. Your body needs rest, for it is composed of countless little lives which need rest as much as you need to play after sitting in school all day. If our bodies did not have sleep they would wear out much faster than they do. But it is only our *bodies* which need the sleep. The real man does not sleep, although he too needs a rest from the friction of the life in a body. While our bodies rest, the real man goes through the dream state into the state of deep sleep where the Spirit knows itself for what it really is. So often in waking life we forget that we are really spiritual beings, and we act as if we were merely animals with likes and dislikes, wants and desires running our actions. Don't you suppose that sleep gives us a chance to remember what we are, and that our true refreshment comes from that higher nature? There is a saying that "The night time of the body is the daytime of the Soul."

The *Ocean of Theosophy*, pages 35-36, gives some help on this question. It says:

> For, it is said, the infant lives because the combination of healthy organs is able to absorb the life all around it in space, and is put to sleep each day by the overpowering strength of the stream of life, since the preservers among the cells of the youthful body are not yet mastered by the other class. These processes of going to sleep and waking again are simply and solely the restoring of the equilibrium in sleep and the action produced by disturbing it when awake. It may be compared with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man.

> So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning; it has exhausted us; it finally kills the body.

How do butterflies and peacocks get their colors?

They must get the *material* for their colors in the same way and from the same source as does everything else which has color. Color is in reality the substance or matter of a finer plane or world than our own—sometimes called astral light, or *akasa.* They must get this material from food, water, air, and light—the elements which compose every body, and these elements must exist in many finer states than those we know as solid, liquid, and gaseous. Light and color are some of these finer states.

Birds and plants have *Minds,* too; not the same kind of Minds that we have, but just as they choose the food they eat, have their own instincts and habits, which they must have learned to prefer through their experiences—so they must, in their own way, choose the different colors and patterns of their bodies. The same *Life* is in them as in us and in everything, and that Life could not flow or pass from one state to another, from one kingdom to another, from one form to another, if there were, really, any gaps, any "missing links" (as they say in school) between one kingdom and another. Madame Blavatsky says that the Elemental Lives build the forms in the mineral and vegetable kingdoms by imitating the pictures they see in the astral light, and that in turn the insects and birds imitate *them*—for the mineral and the vegetables come first in the order of evolution, before the insects and the birds. So their Minds are all *imitative;* they can't *imagine* new forms, as we can. They get this imitative faculty from their experience and from each other, but they get the original *patterns* from the use made of them by Man in the long ago. Are not men continually creating new forms and species now, by building on old forms? Haven't we flowers now in color, shape, and size that were not thought of ten years ago? So, new patterns are continually being put into the astral light by men, which will be imitated in a new period of evolution by the Elemental Lives on their own account. Then again, Man will think how he can improve them, and so evolution goes on.

RECOGNITIONS

OUT of the past, who knows from what vast aeons gone, faint stirrings like half-heard whispers come and go, and come again—and go. It would be well to heed them. No strivings will hold these flickerings for the crass test-tube of mental analysis; no studied efforts will disclose their meanings. Anxiety not only fails to translate them, but more than that—it shuts them out. An almost careless receptivity alone will admit and clarify them. This must rest firmly upon a background of *striving,* to live the Theosophic life; and *study,* to know what the Theosophic life really is—else mediumism will result for the hearer of those whispers.

Passivity is easy to acquire. Receptivity is something else. The former is the road to ruin; the latter a condition precedent to clear seeing, clear hearing, clear recognition, clear application—to clarity all the way through: the crystal *perception* upon which alone intelligent and fruitful benevolence can be practised. Adeptship is the opposite of mediumship.

How to develop a sounding-board? How to construct an amplifier? Many are they who would undertake such development and construction for the neophyte, at a price. Many also those who profess such attainments, self-developed,—likewise professing eager willingness to show to others a certain and unerring method. Then there are the "naturals," victims of self-elected atavism—poor, wretched sufferers, unaware of their dangerous and disorganized condition, mistaking it in fact for an advantage, a "gift."

By their fruits ye shall know them. Traders, pretenders, the self-deluded, the uncontrolled psychics are the failures of today and other days. If such be the results of "development," of "construction," better the virgin soil and unbroken site of simplicity and ignorance! Yet does the counterfeit, the incomplete, the imperfect, the failure, prove the possibility of the genuine, the complete, the perfect, the successful. Always have there been the Wise, and their Wisdom; always the Inspired, stimulators of Inspiration.

Great Souls, embodied like other men but yet not *like* other men, have ever agreed upon *one* means, method, way or Path. Only by following this single modulus can "development" and "construction" begin, proceed, eventuate. So have all said. The first step is to live to benefit mankind—the directive and qualifying motive for effort. The journey proceeds by sedulous observation of the

ethics, of which all men have heard, and which some few men know; it continues by the intelligent application of those ethics in the affairs of everyday life; it eventuates when through exercise and dispassion the ordered and controlled personal nature becomes the *natural* vehicle of the living, in-dwelling Soul.

Thenceforth is this achiever no longer a human being, though seemingly like the rest. He is a *complete* human being: a Soul consciously using a body of the race. For the ethics are the own modulus of Soul, its natural viewpoint and basis of discrimination and action; the human nature having been brought into control on that modulus, synthesized, and its vibrations raised and attuned to the fine and subtle tone of the Soul itself, the "dual" being becomes *one* being—true perception from without, within and from within, without inevitably follows. Veils are made of interstices. What if the "veils"—the lower principles—were so synchronized that *all* the interstices in each were in exact apposition? "Unveil that face of the true Sun!" might gain some *practical* meaning.

Wrote the Teacher:

> . . . the essence of Theosophy is the perfect harmonizing of the divine with the human in man, and the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. . . . The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. . . . the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man. . . . the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego.

The wonder and the glory of this Path is that it can be travelled by any man, anywhere. No need to waste energy in thought or action by seeking "favorable conditions": no environment is detrimental. The seemingly worse it is, the better the opportunity! For under the stress of a "difficult nature" and adverse outer environment greater effort is necessary, and in this Path it is the efforts made that count, and not the apparent outer progress which is too often evanescent. "Seek this wisdom by doing service, by strong search, by questions and by humility," is the timeless admonition of the Sages. This can be done by anybody, anywhere. The

conditions precedent are but Motive, and the driving power to proceed and persist is but the exercise of the Will to which all are inherent heirs, since Will is a colorless force present everywhere in the Universe, and thus the property of all as they, through motive, right effort and self-election gradually lay hold of their inheritance.

The very family life in which, under Karma, so many students are engaged provides a potent opportunity for the development and exercise of those grand qualities which are the exact fruitage of the application of universal ethics. It is not the ability to do some difficult and important task that is the great desideratum, but the ultimate becoming of a polished jewel under the efficacious grinding of small, plain duties rightly, patiently and cheerfully fulfilled. This is not an attractive prospect? No, not to the personality. To the Soul it is. For Soul, already wise and shining, needs but a tractable instrument in order to shine through *here*. What can develop more surely such tractability than the steady, simple, humble effort? No elevation of the personality can grow out of that course. And if the mental discipline of honest study be conjoined with the indicated ethical effort, what else can finally result but the mastery in time of both philosophy and conduct?

The "recognitions," the "half-heard whispers"—what are they? What form do they take? How may they be identified? Every sincere and earnest striver on that Path knows already, even though he may not be aware of it. For instance, what the lightning-like perception of the meaning of some sentence in the teaching, read or heard a thousand times unnoticed, and now directly seen? A recognition! What of the feeling suddenly aroused by the tone of a voice or the flash of an eye? Recognition of a friend of old-time and of the future perchance in a fellow-traveller hitherto not particularly noted. What of the "familiar" feeling aroused by some place, some group of persons, some ancient writing, some portrait—even perhaps by an odor? Recognition! What of the bits that seep through from dreams? Recognitions of "the other side of sleep," evidences of continuity, of immortality—but only to the one experiencing them.

All these "experiences" of controlled receptivity must be checked and evaluated. How so? By common-sense applications of the teachings, of the self-evident principles of Theosophy. The reasoning faculty is for use, and by the sturdily-controlled is brought to bear upon all experience—not as a final test, but as an aid to understanding. The faculty of discrimination is the final test for any

body, for everything. As the being really grows, as the light of Soul develops in the human being, so grows discrimination, so does *buddhi-manas* become active in him.

To listen, then, with receptive yet controlled ear; to look with clear, controlled and steady eye; to reason, to discriminate—and above all to remain close-mouthed in that line of life and action—these are the ancient, certified and safe steps upon which to climb to the terrace of enlightenment, of full recognitions. It is the "mountain of glass" of the old Arabian Nights Entertainments—smooth and slippery! It has been climbed; therefore *can* be climbed; is *being* climbed by some. For the Masters' voice is ever in the world, and 'tis said They are in every phase of our waking days and years. He who giveth heed to these supernal facts is already on the road of "recognitions." Proceed! Watch for the sign-posts! They are inside and must there be perceived, before they can be advantaged of outside. Once seen and availed of, they become graven upon the personality-impersonal of him who has passed that way. He is the sign, the seal, the living, aware replica in himself of the vast, inclusive original. He is the recognizer, hence the recognized.

THOUGHT CREATIONS

"As above, so below ——" analogy everywhere and correspondence. But correspondence does not imply sameness of process. The thinker is a creator, and endows his thoughts with self-productive power for such time as accords with their nature, and the kind of matter they relate to. Kinds of matter and states of consciousness are intimately related—in fact, the teaching indicates that Manasic consciousness has its habitat in the fifth state of matter as does Buddhic in the sixth state. The permanency of thought-creations would naturally be greater in subtile matter than in gross matter; these last would die out in short order were it not that the lower aspect of Manas receives the first impact, and by attention given recharges their batteries to a greater or less degree. That attention is of the nature of identification with the impact. Here we have the meaning of self-interest. The destruction of these obstacles lies in renunciation of self-interest in the result of actions and reliance upon the power of truth — the Self — the Supreme.—R. C.

MOLE OR GARDENER?

RICH soil and living seed, quickened by sunlight and nourished by rain; thick stand of grass, sturdy and wholesome, diligently weeded and mown: a smooth, even lawn, level or rolling or terraced,—according to the landscape-gardener's plan—but altogether orderly and unified in an unbroken blanket of lush greensward.

Suddenly, there appears across the lawn, one day, an irregular line,—something different—a slight elevation traced above the level of the lawn. Might this be a preliminary to raising the whole surface? Evidently not: it is too erratic, and the force producing it seems to come from underneath.

Follow this peculiar line,—first with the eye, then more attentively with the mind, then with the feet! What is thus disclosed? Just a soft mound meandering across the once smooth sward; a mound that is hollow underneath and does not bear the weight, but gives way under the investigator, letting his feet sink *below* the surface level, and causing each step taken along this line to leave a hole—a pitfall for the foot-steps of the unwary.

Watch this lineal mound: some morning, there will appear at intervals along its length, piles of finely pulverized earth. Remove them, and others will take their places. This is good soil, but unsightly thus raised up out of its place,—a persistently maintained marring of the lawn's beauty and purpose.

All of this is the work of the mole, which, burrowing secretly for awhile, eventually gives evidence of its activity, unmistakable even to the heedless; although the activity itself continues to be hidden underground. Later on, it will be observed that all the grass under which the moling is done,—its roots thus severed and loosened from the nourishing soil—has withered and died. The track of the mole is then plainly traced in sere and brown decay across the living green.

How clear, in this, does analogy point to the fields of Evolution, due to be so fair and smooth and productive. Again, and yet again, have the Great Sowers come and sown Their precious seed upon Humanity's deep soil. Faithful Gardeners have patiently and lovingly done their part, weeding and watering, trimming and protecting the resultant growth. All would seem fair and full of promise for the profusion of upspringing grass, and then, each time, has suddenly appeared the blight of Theosophical moles, afflicters of

the sweet green fields of Human Progression and Perfection,—blind, earth-bound anomalies, who dig under and weaken the groundwork of understanding, severing and loosening the roots of discrimination from the soil of Self-study and Brotherhood. Woe inevitably must befall each and every one who listens to their deceitful whisperings and follows their stealthy lead; for wherever their work has been its results are evidenced in the sere demarcation of withered hearts, spiritual death, and mental desolation!

So, it was, that the noble Work of the Theosophical Movement in last century was undermined. Hence, should we of the present, warned by that great tragedy, be ever watchful,—alert in wholesome self-distrust, unflinching in self-scrutiny, adamantine in our declaration of, and stand upon, *Principles,*—come what may! The whole is composed of its units; then let each unit guard against the *mole,* within and without; and the Cause of Theosophy shall stand in unbroken unity and solidarity.

The first symptom of the mole's appearance is a "slight elevation" above the "common" level, coupled with a tendency to prefer a "new" line,—something "different" and more entertaining. These burrow into the heart, forming the hollow mole-run. The next stage is a *definite* weakening in staunchness to the plain, pure Teaching, in loyalty to its Transmitters and Custodians, and in fidelity to the Lines laid down—those ancient, immemorial lines that issued straight from the mind and heart of the Masters of Wisdom and Compassion—the only Lines along which evolution can proceed. Opposition to these is symbolized by the mole-hills,—ugly, piled-up obstacles continually obstructing the carrying forward of the Movement according to its natural modulus.

The basis laid down by Masters' Messengers admits of no ambition to shine,—no personal elevation. Devotion to eternal Principles can never commingle with compromise. The true Lines either *are* followed or they *are not.* It is in this as with the Self of Spirit and the self of matter: they can not meet; "One of the twain must disappear," warned H.P.B. But let not this disappearance be mistaken for that of the mole, who simply hides his efforts from view, while secretly tunnelling under the surface for the accomplishment of his own ends. No! the true disappearance is from the secret places of the nature. It is the replacement of selfish ends by earnest effort for the emancipation of the entire race. Then is the personal man content to be lost to view among the many, glad to contribute his best, or his all, unrecognized and unthanked,—an unnoted blade of grass in the vast fields of Life. Each so contribut-

ing *himself* to the Cause of Truth, there shall remain, unmolested, abundant pasturage against that time when the starving world shall awaken to its crying needs and come seeking for Spiritual Food.

"By Their Works . . ."

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them." To labor with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can, nevertheless, deceive to their ruin the ignorant, the curious and the unwary, and it is for such as these that these lines are penned; and the worst of it is, that these poor deluded souls are led to believe that no such danger exists, and this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities, unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the *"second death."*

—W.Q.J.

CALL IT BY NAME

IN presenting their products to prospective consumers by way of advertising, many manufacturers encourage the idea of recognizing their wares by their trade names and thus discourage substitution. If, in the production of a certain article, certain patented features, available only to that maker, are embodied, the purchaser knows that by demanding the "Eureka" or the "Simplex" and refusing to accept the "Minerva" or "Excelsior" he will assure himself of receiving just what he has been led to desire.

There are no "patented features" in Theosophy; nevertheless there is only the one genuine article — and a host of imitations. Much has been said and written with a view to enlightening the minds of seekers that they might discern and choose between the false and the true, yet perhaps something remains to be said to those who attempt to point the way to seekers. It is a fine piece of work to indicate to an inquirer that Theosophy is the basis of every great religion. It is also well to mention that no complete exposition of the teachings of Theosophy existed for the benefit of present day peoples until H.P.B. and Mr. Judge performed their mission. Also is it well to add that nothing has been added to and nothing taken away from what they brought and that their recorded teachings still stand as the index and the scope of the philosophy for this race and this period of time.

But to point to Theosophy and *Theosophy* alone is to sound a clear bugle note above a murmur of confused sounds. Even a little knowledge of Theosophy will enable one to recognize theosophical ideas in many writings. There is Theosophy in the Christians' Bible, but who ever learned Theosophy from the Bible? The writings of Emerson contain many theosophical ideas, and from them one can gain much worth learning, but could one learn Theosophy by studying Emerson? In the realm of fiction, the works of Bulwer Lytton express things also found in Theosophy, and in poetry, history, philosophy — even in current newspapers and magazines — much that is truly theosophical may be found.

The study of none of these can bring about a knowledge of Theosophy nor can the piecing together of all such items ever make up such a simple and comprehensive philosophical synthesis as may be found in H.P.B.'s "Key to Theosophy" or Judge's "Ocean of Theosophy." One cannot do much toward putting a sectarian inquirer in the way of a theosophical education by indicat-

ing the theosophical statements in his Bible. A man of literary tastes may have his viewpoint enlarged by underlining the theosophical statements in his copy of the "Essays," but he will learn little beyond that. Magazine articles relative to Prison Reform, Woman's Emancipation, Freedom of Thought, Moral Growth, etc., may bring about much good in the world, may further the work of the Theosophical Movement by increasing the potentialities for good in their readers and students; still, they are insufficient in themselves and in their totality.

To say that Theosophy alone, at the present time, contains all that these others lack and that it is the most comprehensive moral, philosophical and evolutionary system available may sound like blatant billboard advertising, yet "truth in advertising" demands that no less be said. Because the work of so many cults, the ideals of so many societies, the theme of so many books is said to be exactly (or, perhaps, "very much") like Theosophy we feel obliged to state that only Theosophy is exactly like Theosophy, and to one who wants the best nothing else will do.

True it undoubtedly is that many have learned of Reincarnation through novels dealing with that idea; we have yet to meet one who through reading such novels became aware of the universal oneness of Life, the never-failing and never-ending series of actions and reactions throughout all nature which in time brings about the realization of the kinship of all beings, and the conscious progress made by self-conscious beings who through a knowledge of natural law aid the less progressed.

And the philosophers have deduced many things from their observation of natural processes; the study of their deductions has increased the understanding of their students; but the existence of many schools of philosophy negatives the claim of any one such school to the possession of a complete and conclusive system. If it be true, as Mr. Judge says, that "No science is complete which leaves out any department of nature, whether visible or invisible, and that religion which, depending solely on an assumed revelation, turns away from things and the laws which govern them, is nothing but a delusion," then is the Theosophist justified in refusing to waste a seeker's time and energy by encouraging him to search for truth in the books of his religion, his favorite philosopher, his most admired poet or his most respected scientist. In Theosophy, and in it alone, can he find the whole truth and nothing but the truth, as presently available.

Many insistent inquirers ask students of Theosophy if they have

read certain books, usually those dealing with such subjects as the mind, the soul, the will, oriental yoga systems, or mental science, and wonder why they meet so little response from theosophists. If they follow the clues given them, they find the one system, now named Theosophy, which by means of a power of synthesis puts together a complete philosophy and enables them to understand themselves, the world they live in, the laws that rule the universe and to place each being in his proper relation to all other beings. Why should we outline the system to a listener and then name it? *Theosophy,* because of its associations and what it stands for has a power of its own and many are waiting to hear it. *Call it by name.* Then define it, so that if imitations exist, or the name be misused, your work will aid in making the name *Theosophy* represent what it should to the world.

DEVACHAN AND EARTH LIFE

Does Devachan suffer in the comparison made between it and this life on earth? To me it seems not. Human life is as great an illusion as any. To the sage Ribhu, Vishnu said it was the longest-lived reign of fancy. To say that it is a terrible thing to think of a mother in Devachan enjoying its bliss while the child is suffering on earth, is to prefer one illusion over another, to hug a philosophical error to the breast. Both states are out of the true, while the Ego, who is the real witness, sees the lower personality struggling with these phantoms while it, whether the body be living or its other parts be in Devachan, enjoys eternal felicity. It sits on high unmoved, immovable. The great verse in the Isa-Upanishad settles this matter for me in these words: "What room is there for sorrow and what for doubt in him who knows that all spiritual beings are the same in kind, though differing in degree." Therefore if I believe this, I must also know that, no matter whether I and my best beloved are in Devachan or on earth, they and I must forever partake of the highest development attained by the greatest of sages, for, as they and I are spiritual beings, we must have communion forever on the higher planes of our being.—*W.Q.J.*

ON THE LOOKOUT

Flesh and Blood Versus Machines

In predicting the ultimate failure of Keeley's "dynaspheric force," H. P. Blavatsky remarked that such a force in its full development would be "several hundred or rather, several thousand years premature," stating that "it would be at its appointed time only when more needed by the poor than by the rich." Reading between the lines of this, one concludes that premature introduction would mean, on an infinitely intensified scale, just what the present development of mechanical appliances has already meant to workers of the world. The farm population as a whole has grown by leaps and bounds. In spite of this, the farmer struggles under constant hardship because he chronically over-produces through the multiplication of his powers by machinery. The cities have absorbed the surplus population by the establishment of factories and machinery for the manufacture of luxuries; a process which has gone on apace, spurred by the vicious doctrine of "consumptionism." To a lesser degree the process has taken place in all industrialized countries. There could be only one result — excess of supply over ability to purchase. During the past five years the actual number of jobs in the United States has decreased by 450,000, in the face of an increasing population. In the world at large it is estimated that where the total of unemployed some years ago was 20 millions, it is now 30 millions. A survey of the situation in the *Literary Digest* for March 29, 1930, gives the following viewpoint:

Unemployment Statistics

> Recent reports from America and Germany, coupled with the serious situation in Britain, have emphasized the fact that the crisis extends over the globe . . .

As to Japan, it is said:

> A short time ago the late Government estimated the total workless at 300,000. Today the figure exceeds 800,000, and it is forecast that the million mark will quickly be passed . . . As in Japan, so elsewhere. The latest estimates of the unemployed in the United States vary, but some put the total at the enormous figure of 6,000,000.
>
> Mr. William Green, President of the American Federation of Labor, says the "danger point" has been reached. He declares

> that 22 per cent. of organized labor is idle, and that 43 per cent. of the building workers are out of work.

Germany had 4,583,000 idle organized workers, and how many unorganized, only heaven knows.

> "Italy, whose industrial activity is comparatively small, has nearly half a million workers recorded as unemployed. France is the only known exception among countries which have large-scale industry, tho here the peculiar circumstances make comparison difficult.
>
> "No recent figures are available for Russia. The latest were for October, 1928, when nearly two millions of the 11,000,000 organized workers were idle.
>
> "Claims have been made that industry in Russia will absorb 5,000,000 new workers in the next two years, but that is not fact but prophecy."
>
> Economists have suggested that the unemployment was temporary, and that when the world had settled down to post-war conditions, production and trade would right themselves. That view is now discredited, and the outlook is regarded with apprehension.

THEN WHAT?

Undoubtedly conditions are worse just at present than they may be later, but nevertheless they represent a steady and inexorable tendency. An alternative suggested is for both labor and capital to awake to the necessity of very much shorter hours of labor. To put this into practice requires sacrifice of wage on the part of the laborer, or sacrifice of profit on the part of the owner, in order to secure the proper distribution. It is not impossible —though probably in the United States alone to any great degree — that this could be brought about without actual revolution; but the transition will be no gentle matter of sweetness and light at best, and after that is accomplished, then what?

Mr. Joy Elmer Morgan, editor of the *Journal of the National Education Association*, according to the press of July 2, 1930, stated that it was necessary for the educator to prepare for a time when the average working day would be only four hours long. By 1960, he thought, workers would have the equivalent of five 4-hour days per week. Whether this means that half the people will be working five 8-hour days per week and the other half starving, remains on the knees of Karma and the future. Mr. Morgan, however, names the real problem:

> The problem for the educator, he said, is to teach the public how to use all the leisure time it will have on its hands. It will

> mean either a great increase in culture and learning or a deterioration resulting from ill-spent leisure.
>
> The association hopes to reach every American with a plan of devoting his spare moments to study through the work of its committee on the enrichment of adult life.

The painful and obvious fact is that the leisure of the vast majority of the human race is at present spent in idle futility at best, in actual degradation and viciousness at worst.

Conflicting Opinion

A remarkable symposium on this problem took place at a discussion luncheon at the National Republican Club, New York, the subject being: "Is the machine killing the spirit and culture of civilization?" Dr. Harvey N. Davis, president of Stevens Institute of Technology, Dr. Howard McClenahan, secretary of the Franklin Institute, Philadelphia, Ralph Thomas Walker, architect, and Magnus W. Alexander, president of the National Industrial Conference Board, praised the modern age highly, thus once more demonstrating that "whom the gods would destroy they first make mad." Strangely and paradoxically, these men whose lines lie so largely in the realms of what is usually known as culture, were opposed only by the presiding officer, Thomas C. Desmond, an engineering contractor, who least of all present might have been expected to perceive the cultural degradation inflicted by machines, and most of all present might have been expected to uphold the machine age and the profits accruing therefrom to his own profession. He remarked that while the machine age undoubtedly gave leisure for cultural and spiritual development, the actual realization of such opportunity was dubious indeed. He said that he preferred the ancient masterpieces of art, architecture and music.

> Men in certain lines of work now have a five-day week,—the question is, what are they doing with their time? We see them in their cars on week-ends, speeding into the country. Do they stop in the day time to go out into the fields to study geology or botany? Do they stop at night to gaze at the galaxies of the stars? Is the machine age shoving us further values for which we long?

Thought and Mechanical Work

Dr. McClenahan remarked upon the charge that quantity production deadens thought:

> My experience in universities and educational work leads me to fear that the average man finds thought painful. Perhaps

> the men taking part in quantity production, without doing much thinking, are happiest. *(New York Times, Feb. 16, 1930).*

If that is to be our criterion of human progress, the whole of our pretended so-called evolution has but led us back to the stage of the placid cow in lush fields. It is a fact that the average man finds thought painful, as Theosophists have good reason to know; but pain and effort form the materials of the pathway of evolution.

Mr. Walker said there is more individuality under the machine than in the time of handcraft, when the apprentice religiously followed the pattern set by the master; entirely overlooking the fact that to follow a pattern by hand labor at least requires skill, and to follow a pattern with machine work uses such a low and mechanical quality that in process after process the machines themselves are getting to be controlled by secondary machines replacing their original operators.

Mr. Walker enunciated a further stupidity in remarking that "the selectivity of the radio and the motion picture, actually helps toward a cultural individualism that is far greater than any the world has known in the past." The only manner in which one can account for this is that Mr. Walker has no neighbors possessed of radios, or who attend the movies. The multiplication of machines cannot be stopped, neither can the race mind to any great extent be educated for the trials and temptations of a leisure age, particularly as the time spirit decrees some of those very temptations which destroy the soul to be the highest good. There is a rebellion against the mechanical god and the seeds of a rising time is evident; but there are deep, dark and foul waters to be overpassed before a new order comes into being.

QUOTATIONS

B. C. Forbes (business expert): "Your tongue can undo everything you do."

Lloyd George (leader of the British Liberal Party): "You are not going to get peace with millions of armed men. The chariot of peace cannot advance over a road littered with cannon."

André Maurois (French biographer): Biography teaches us that character and will can transform the most ordinary material into a great destiny."

Alfred Noyes (English poet): "Genius is exactly the opposite of what the clever people of today think it is. It arises in great, simple persons, and masters them and urges them on to ends that

are beyond any that the conscious mind can aim at or attain."

Walter Lippman (editor of the New York *World*): "What is the evil of armaments? Is it the expense? I think not. They are expensive, to be sure, but not so expensive as chewing gum, cigarettes and cosmetics. The evil of armaments is the fear they inspire in other nations. This fear, which is exploited by propaganda, makes more armaments, and these armaments provoke more fear, and this fear provokes more armaments."

"Quacks"

Writing under this title in the *Forum* for May, 1929, Dr. A. A. Roback delivers some remarks which are as pertinent and pointed as they are amusing. With the exception of certain errors regarding the real origin of alchemy and astrology, for instance,—although it can hardly be said that he is unfair to either of these "sciences" in their forms as known to history and the public—his perceptions are very clear, unfortunately much more so than those of altogether too many who, having the advantages of a Theosophical education, ought to know better. Some quotations follow:

> Every new science, every fresh discovery, every invention has been capitalized to serve the needs of the universal and ubiquitous charlatan. To grade the intellects of these purveyors of falsities would be a delicate and quite useless task, but one thing is certain: if intelligence is to be defined as adaptability, as the majority of American psychologists hold (the present writer not included), then the highest I. Q. should be accorded to the modern quack. With his Midas touch, he turns every mental value into valuable metal, every intellectual standard into the standard coin of the realm . . . In order to trade upon the ignorance and—worse than ignorance—the utter lack of discrimination of the masses, quackery always takes its cue from developments in the world of knowledge . . .

Empiricism

> The advent of psychoanalysis has been a veritable boon to the pseudosophist. Many years ago Freud foresaw what was bound to happen when his doctrines spread among the laity. On returning to Europe after taking part in the decennial anniversary festivities of the founding of Clark University, the fêted—and, in a sense, fated—chieftain, flanked by his able lieutenant, Jung, and by his other aides, Ferenczi and Ernest Jones, reflected sadly on the imminent parasitism of the quack upon the branch of psychoanalysis. Plans were discussed to forestall any such imposition, but what are plans in the face of two such irresistible affinities as quackery and the science of the mind? With the advent of Freud and psychoanalysis, the whole region of the subconscious acquired an air of respectability

which it was hitherto denied in educated circles. A magazine of terms—repression, libido, transference, compensation, and the like—was added to the quack's vocabulary. Books by the score and articles by the hundreds appeared, and continue to appear, on "how to harness the subconscious," and "how the salesman is to appeal to the subconscious." I can even anticipate some day seeing a title such as "What We Haven't Got, And How To Use It Most Effectively." Freud's pessimism was only too well founded.

BIRDS OF A FEATHER

Psychology, alas, seems to have polarized all the cranks, quacks, and faddists who in the past gathered together under the banners of hypnotism, mesmerism, animal magnetism, Yoga mysticism, New Thought, Higher Thought, phrenology, occultism, and the rest. Not that these pseudologies have ceased to function under their own name and in their own right. Without losing their identities they have all gravitated in the direction of psychology—the recognized science most adaptable to their purposes. Their stock-in-trade consists of phrases like "secret forces," "hidden powers," "ageless wisdom," "subliminal reserves," "transcendental depths," "telesthenia," "transliminality," "mental transference," and "astral colors." These, with a hodgepodge of metaphors and similes borrowed from household devices ("self-starter" and "loud-speaker") and the snappy language of the street ("getability") form an imposing array of terms . . .

With such ammunition and with the newspapers and magazines as the mediums of well-organized propaganda in the form of high-powered sales talks promising the moon and stars, with colored advertisements calculated to appeal to the naïve egotist who believes that now is his chance to get what he wants without effort or merit on his part—is it surprising that this orgy of intellectual debauchery is swaying and undermining the morale of the country? . . . Even presumably reputable men should be investigated, for in many instances the magic words "Doctor of Psychoanalysis" have been bestowed by correspondence colleges of questionable standing. (In Oklahoma, the Rosicrucian "mysteries" and Hindo Swami cults, with their psychological background, are said to have invaded even the highest offices in the state).

To make it inclusive, it is not too much to suggest that the so-called "science of psychoanalysis" is itself questionable from its foundation to its summit. Dr. Roback continues:

It would require more space than is available to draw up a list of the better known "greatest scientists" and "master minds" whose powers range from developing an imbecile into a genius to growing hair on a pate that for years has been as bald as a billiard ball . . .

Preëminent is the lady with the radiant glance, who, probably more than anyone else, has been instrumental in initiating the so-called "Applied Psychology Clubs." She lectures on such irresistible topics as "How to Live One Hundred Years," "How To Make A Million Dollars Honestly," and—of tragic significance to her listeners—"How To Grow Brains." Wreathed in smiles, she recites with charming informality the well-known hokum rhyme which begins:

> If you think you are beaten, you are;
> If you think you dare not, you don't;
> If you'd like to win, but think you can't—
> It's almost certain you won't.

Index Asinorum

A worthy rival of this female quack is the Florida "judge" who sells a "realization system of practical psychology"—"realization," I fancy, because it has *realized* a tidy little profit for him. Illustrations of a country home, a Rolls-Royce, a lovely bride, and other such desiderata grace his circulars. You can have these and many other luxuries after you have enrolled in the course—and paid thirty dollars for the privilege. But first you must fill out an elaborate application, resembling a legal document, which includes the question: "Are you prepared to promise that you will never knowingly use the truths now about to be given into your possession for the injury or oppression of any other person?" The follow-up letter written to the indifferent, vacillating, or procrastinating prospect is appealing, almost pathetic, and, in more ways than one, touching. Before I laid it aside, I found myself wondering whether, after all, I was not throwing away the greatest opportunity of my life.

No less intriguing are the pledges of the "Wonder Woman" from Los Angeles, founder of "auto-science." Enrolled in her course—twenty-five dollars for twelve lessons packed in six lectures—you will learn "how to radiate magnetism," and "how to broadcast your thoughts at will and produce action." You will be taught the "psychic handshake," "how to increase your business from one hundred to one thousand per cent in a few weeks," "how to collect debts without collection agencies or lawyers," "how to sell by means of thought transference," "how to broadcast for customers and get them," and "how to protect yourself against the mental influence of others." In addition, the lady is a mental healer. She gives absent treatments at "one mile or ten thousand miles distance, with or without consent of patient," and—for a consideration—she teaches you her magic power. Naturally, to such a gifted person, psychoanalysis, vocational direction, and analysis of person "on sight" are mere child's play . . .

I could go on citing illustration after illustration of "master

> minds," "greatest teachers," "foremost psychologists," psychomentors, psychometrists, character analysts, biopsychologists, metapsychologists, phrenologists, physiognomists, characterologists, numerologists, psychics, and clairvoyants—but a complete directory of charlatans, quacks, and semi-quacks would be both pointless and depressing . . .

The article is worth reading in its entirety; particularly by all who feel a hidden weakness for short-cuts to "health, wealth, and happiness." Prof Roback concludes:

"THIS BELIEVING WORLD"

> With due respect to Mr. Barnum, the birth rate is only one factor in the explanation. Judging from the harvests reaped in Southern California, Florida, and other such paradises of the charlatan, one might even discover, paradoxical as it may sound, an inverse ratio between Barnum's birth rate and the general birth rate. In other words, there is likely to be a greater spread of quackery in those localities where birth control is practiced than where East European birth rates still prevail. The reason is fairly evident. Where population is restricted, prosperity is rampant. Leisurely matrons and retired yokels are bent on acquiring culture. Lacking the critical faculty, they fall a prey to the army of intellectual Ponzis . . .
>
> One might think that sooner or later this believing world would come to its senses and realize that it is being made the butt of a huge hoax. Some, it is true, do awaken from their roseate dream—wiser if sadder. The majority, however, do not learn their lesson because they do not want to learn. It is my conviction that there are far more people in the world who require mental drugs than there are dope fiends. These victims of mental quackery are constitutional "pep fiends"—neurotics who will pass by a life buoy to clutch at a straw . . . Their vanity is not only flattered; it is titillated. Now they can measure up to any intellectual giant. To be sure, after a few days or weeks, depression sets in; but if they live in a fairly large center, some other medicine man is bound to make his appearance, and the merry—yet tragic—process begins again . . . To judge from the increase in advertisements of the questionable sort, the trade is prospering; and, what is worse, the barrier between the academic and the epidemic—if I may accentuate the distinction—is growing less noticeable, because of the tempting engagements and fees offered to *bona fide* psychologists.

But psychology still being, as H. P. Blavatsky remarked, "humorously so-called because it concerns itself exclusively with the body," how can anything traveling under the head of "psychology" be *bona fide*? Prof. Roback suggests that the Association for the Advance-

ment of Science conduct an enlightenment service in regard to these matters, which is a polite manner of suggesting an *index expurgatorious* and censorship such as the American Medical Association, in the person of Dr. Fishbein, has recently been attempting to set up. One of Prof. Roback's closing sentences stands out:

> Need they be reminded that "an error is the more dangerous in proportion to the degree of truth it contains?"

More Mysticism — And John Law

During the course of an extortion trial in Los Angeles, it was found that one of the women jurors was trying to get "divine aid" toward a just verdict through "mental telepathy" — whatever that may have meant to the earnest juror.

The judge became annoyed — not so much, we imagine, because of the nature of the aid sought as by the fact it was sought through a third person by means of letters sent out from the jury room.

"It is your duty to decide the issue upon the evidence," he remarked sternly. "You must not seek the aid of mental telepathy or thought transmission."

It is more customary for perplexed jurors to seek "divine aid" — openly or secretly — by means of prayer. And when there is no desire present other than to do even justice, it is very likely — in fact almost certain — that the motive may open unrecognized channels to the only Divinity which can exist for any man; his ancient, impersonal, and all-remembering Self.

Such results happen; all too often to be partly or wholly vitiated by miscomprehension of what is happening and how it came about. As to "divine aid" sought through professional "ministers of the Lord," telepathic or otherwise — well, the judge in the case was a wise and upright judge.

Is the United States a Theocracy?

Supreme Court Justice Ford of New York City says so. In dismissing the suit started by Joseph Lewis, for the Free-Thinkers Society, he says that reading the Bible and singing religious hymns in school do not constitute an infringement of the religious liberty of the pupils; nor is spending public money for Bibles and hymn books outside the power of the board of education.

In other words, the boards of education of this country are supposed to be within their constitutional rights when they take the money of Buddhist, Jewish, Catholic, Moslem, Agnostic,

Atheist, and Theosophical parents, and spend it to inflict upon their children doctrine and propaganda which are offensive to those children and parents.

If this is not theocracy and a State religion, then what is it?

WELLS ON EDUCATION

To possess knowledge and vision without knowing exactly what to do with or about them is a common human condition, of which H. G. Wells is perhaps one of the most conspicuous examples. Had the ideas and advice of Wells during the last decades been followed in certain of their phases we would all now be living in Utopia indeed. In the last of a series of four articles, ending Mar. 20, 1930, and printed by the *North American Newspaper Alliance,* Wells, after administering one of his usual stiff doses of excellent advice, comes rather cynically to a saddening conclusion. From his viewpoint the real obstacle in the way of world peace, and in fact, the only one, is educational.

> Is patriotism to that obstructive extent something interwoven in human nature? Is it innate? Quite obviously not. Imagine a baby born in Milan of patriotic Italian parents; suppose it is changed at birth unobtrusively, when the parents are not looking, for another baby born of equally patriotic English parents in Kent, and what will ensue? The Italian baby will grow up a passionate English patriot, the English one a conscious and determined Italian.
>
> This national feeling is obviously an "acquired characteristic," a matter of suggestion and tradition. It depends entirely upon the educational influence brought to bear upon the child . . .
>
> Patriotism is made a little by home and social atmosphere, to some extent by books, more perhaps by newspapers, but mainly by the teaching of history in our schools . . .
>
> This present teaching of the militant separation of peoples has to be replaced by the teaching of history as the common adventure of mankind. Until that begins to be done all this peacemaking of which we hear so much will remain the futile balderdash it is at present.
>
> The politicians cannot go on with the reality of federation because the mass of people in the world are unprepared for it. Their minds have been poisoned in youth by patriotic history . . .

THE KARMA OF THE MATERIALIST

The purely materialistic and spiritually hopeless view of humanity intertwined with that doctrine of evolution which presents to us the "savage and hunting stages" of mankind cannot be a basis for

other than self-centered conduct which will have its way and create its Karma, equally disastrous, whether exhibited in international, internecine, or internal war; in the second place, it is just this part of history which appeals to the popular mind, just as do murders and sensational or salacious plays and books. To make the better side of history, or of anything else, constructively active, requires a fundamental change in the tendencies and aptitudes of the human mind as it now is. Failure to perceive this is the foundation upon which Wells' decades of noble-minded futility have been reared.

> There is no real reason for the failure of the schools of the world to respond to the needs of our new age—except the patriotic insistence of the adult generation already poisoned to see the same dear, mind-crippling poisons handed out to the young. . . .

Seating Problems

Just so. And what are we going to do about it? Mr. Wells gives a tribute to Stressemann, whose untimely death prevented a campaign to reorganize German education along somewhat the lines pointed out by Wells. He then drastically criticizes C. P. Trevelyan, British Minister of Education, whom he finds busy with seating problems, and quite indifferent to reforms in educational methods. Wells caustically remarks:

> All his very considerable administrative powers were concentrated on that. He was so preoccupied with seating accommodation that he seemed to have forgotten a human being has any educational needs whatever at the other end . . .
>
> The little dears will sit for another year, listening to our Island Story, getting up all the more favorable aspects of Empire history, and learning, in the words of the master Peacemaker of Great Britain, that "the navy is us." (In France they learn the army is us) . . . Our schools are turning out nice combative little patriots and imperialists, who will deal in the proper spirit with all this peace talk when the time comes . . . And nobody of any prominence or authority in any part of the world is doing anything whatever about it.
>
> So praise and cheer our distinguished peacemakers as much as you like, take a hopeful view of life and curse all pessimists and alarmists, but find out the most trustworthy sort of gas mask and get some for your family before the rush begins.

So the eminent Mr. Wells, in his declining days, has come to a saddened hopelessness of seeing his advice taken. Disillusionment is the beginning of wisdom, and the next logical step is for him to see how the manner in which the materialistic view of life and of man, which he has so ably furthered, has brought about the frus-

tration of his own better impulses and perceptions. But t
perhaps is too much to hope to see happen in one incarnation.

SOME HELPFUL HINTS

A meeting of clergymen at a New York Advertising C
brought out some truly remarkable suggestions for the further
of the religious cause.

> One of the main reasons why the church does not reach the average man, according to one speaker, is that sermons are keyed far above his intellectual level . . . He declared that all sermons should be keyed to the mentality of a fifteen-year-old youth, which, he said, was the mentality of fully half the people in the United States. *(New York Sun,* Jan. 28, 1930).

Undoubtedly he is correct as to the mental quality of the peo
but just how the average sermon could be keyed on any lo
mental note than at present is quite incomprehensible. The s
speaker advocated that the church should build up a comprehen
advertising plan — "advertise that we have a cure for sin," said

A "SPIRITUAL" CLINIC

Joseph H. Appel, advertising manager for Wanamaker's ac
cated putting the church on a business basis, making it a clinic
spiritual help, "with ministers receiving fees such as physici
do;" having, we suppose, a graduated fee for the cure of sun
sins as for instance, $2.50 for swearing, and perhaps $100.00
non-attendance at church. This same gentleman suggested that
ministers preach on the same topic on the same day, and as a top
to the general spiritual depravity of the meeting, offered the
lowing subjects:

> "Religion and Applesauce."
> "Religion is God's Radio."
> "Religion is the Storage Battery of Life."